Chapter 7

Place and extent of loan words in the Indonesian language

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As we can read in Lee and Nadeau (2011), Bahasa Indonesia is the national language of the Republic of Indonesia and is spoken by almost the entire population of around 250 million people. Although many Indonesians use their regional languages and dialects among family and friends, the above-mentioned language functions as the official language of mass media, education and government. Apart from being based on a variant of Malay and a number of regional languages, Bahasa Indonesia also contains quite a lot of loan words from Arabic, Chinese, Dutch, English, Portuguese and Sanskrit. It is these loan words that are going to be the subject of my paper, in which lists of the most popular vocabulary items from the mentioned languages will be presented; before that, and during the presentation, some historical background will be provided. Relying on my own practical knowledge of and experience with Indonesian, the vocabulary items were selected subjectively (from Jones 2007 and on-line dictionaries: www.sealang.net and www.kamus.net) in a form of a corpus with the aim of pointing to the ones that are most useful in everyday basic communication and thus facilitating the process of learning the language; attention is also drawn to some changes experienced by the loans. Such a rich admixture of core vocabulary items deriving from numerous, both genetically related and unrelated, languages, in combination with indigenous grammar, make Indonesian a fascinating language, unifying both indigenous and non-indigenous features. Although Indonesian is classified as an Austronesian language, when one takes into consideration its core vocabulary items, one will see that they bring it closer to Indo-European and Afro-Asiatic languages.

Key words: loan words, Indonesian, South-East Asia

7.1 Rise of the Indonesian language

Ananta et al. (2015: 274) observe that Indonesia, apart from being multi-ethnic, is also a multilingual country, as according to the 2010 population census there

are more than 1,400 languages spoken daily at home there. Paauw (2009) says that Indonesia is the fourth most populous nation in the world, with an estimated population of nearly 250 million, and it consists of over 13,000 islands,[1] which stretch along the equator between Southeast Asia and Australia. Although the existence of such a huge number of different languages poses a challenge for both communication and unity of Indonesia, this country has been quite successful in developing a national language policy with the use of Bahasa Indonesia as the unifying language, the success of which partly lies in the historical perspective in the early period of building a nation. One of the important steps taken in order to unify the people living in Indonesia was the declaration of *The Sumpah Pemuda* (i.e. Youth Oath) on 28 October 1928, during the Second Youth Congress, which goes as follows: *"Satu Nusa, Satu Bangsa, Satu Bahasa"* (i.e. One Land, One Nation, One Language). As we can further read in Errington (1998: 52), the celebrated oath, which is still repeated on its anniversary every year across the country, took place in Batavia, the capital of the Dutch East Indies, where an ethnically diverse, Dutch-educated native intelligentsia jointly adopted a nationalistic program and simultaneously renamed Malay (*Bahasa Malayu*) as Indonesian (*Bahasa Indonesia*), the language of their nation-to-be. This oath conferred public and formal recognition on the project of a unified people speaking one language in a single homeland, and at the same time formally marked the birth of Bahasa Indonesia; though there is no date on which the Indonesian language can be said to have been born from Malay. According to Paauw (ibid.), the need for such a choice in Indonesia became apparent in the first decades of the twentieth century, due to the fact that a sense of nationalism grew among Indonesians and they started looking to the future and an end to more than three hundred years of Dutch colonial rule. During this period, three languages, each of which had certain claims to a special status, emerged as possible official languages for the new nation which would be created out of the Netherlands East Indies in the future:

1. Dutch—the colonial language—had certain advantages as it was spoken by the educated elite of Indonesia. As such, it was the language that the future leaders of the nation felt most comfortable with, in speaking and writing. Apart from being a developed and standardized modern language, in which extensive literature and texts in all fields of study had been written, it was also the language of the existing legal system and government administration in the Netherlands East Indies.
2. Javanese—a written language with a rich literary tradition. At the same time it was the language of the largest ethnic group, which made up as much as

[1] Dalton (1995) mentions that there are 17,110 islands in Indonesia, but only 6000 are named and 992 permanently settled, whereas Drakeley (2005) notes that Indonesia consists of no fewer than 17,508 islands strung over 5,200 kilometers.

47.8% of Indonesia's population at the time of Indonesia's independence[2] and formed a significant proportion of the educated elite.

3. Malay—the native language of less than 5% of the native population at the time of independence, which functioned as a historic lingua franca of much of the archipelago for over a thousand years, if not for more than two thousand years.

Firstly, as to Dutch, Paauw (ibid.) observes that it did not have the same stature as other colonial languages, like for example English and French, and did not possess the same advantages as these languages as a vehicle of international communication. As Bertrand (2003: 272) explains, it was due to the fact that Dutch was "reserved for Europeans and native collaborators". Secondly, as regards Javanese, Paauw (ibid.) says that this language is difficult to learn for outsiders due to the existence of social registers in it, with completely separate lexicons used depending on the age and social class of the person addressed. Secondly, since Javanese was a language used by a predominating group of speakers, it was feared among smaller ethic groups that they would also be dominated both politically and economically by the Javanese, which fact put the language in an unfavourable position. Thirdly, Paauw (ibid.: 2) states that:

> In contrast to Javanese, Malay was regarded as a language easy to learn. This impression was facilitated by the diglossic character of the language, in which Low Malay, a variety marked by a lack of the morphology of the literary variety and a simpler syntax and lexicon, was picked up quickly by new speakers. The language had spread as a lingua franca through historical empires in the western part of the archipelago, through trade throughout the archipelago, and as a vehicle for the propagation of the Islamic religion (and later the Christian religion in the eastern islands) […]. The strategic geographical location of the Malay homeland, on both sides of the Straits of Malacca, an important trade route, also contributed to the historical importance of the language as a trade language and lingua franca. Partly because Malay was spread through trade, and chiefly in its Low variety, it was seen to be an egalitarian language. It was used for communication between ethnic groups and even became the native language in some of the trade centers of the eastern islands such as Ambon, Manado and Kupang. […] Finally, because Malay was the native language of a small group, as well as a group that did not have any power in the society, it was not regarded as a threat to the identity of other ethnic groups, in the way that Javanese might have been seen.

Paauw (ibid.) also observes that the role of Malay increased in importance over time during the Dutch colonial era and gradually, with growing Indonesian nationalism and opposition to the Dutch colonial rule, it was used as the lan-

[2] On 17th August 1945.

guage of publication, administration and education. The position of Indonesian in the nationalist movement was further solidified by the afore-mentioned Youth Oath in 1928 and afterwards by the first language congress for Indonesian, which was held in 1938 and which marked the start of formal language planning activities for the development of Indonesian. Furthermore, the Japanese, who in 1942 invaded and occupied Indonesia, immediately forbade the use of Dutch for any purpose, as they aimed at instituting Japanese as the language of administration and education, but this was not realistic in the short term and in many respects helped the spread of Indonesian. Under the Japanese occupation, the use of the Indonesian language was growing at a tremendous pace due to national feelings, and after the proclamation of Indonesian independence on August 17, 1945, at the end of World War II, Indonesian was designated the sole national language of the new nation. As far as the position of vernacular languages in Indonesian society is concerned, it is protected by the Indonesian constitution, which states that Indonesian is the national language, whereas the vernaculars are guaranteed their right to existence and development.

To sum up, Lowenberg (1990: 114; cited in Paauw 2009: 4) gives the following reasons for accepting Indonesian so readily as a national language: "its central role as a vehicle and symbol of the movement for political independence, its ethnically neutral status in not being the first language of any prominent ethnic group, and the freedom it provides from encoding in all utterances distinctions in rank and status".

7.2 The Austronesian family of languages

Blust (2013) notes that the Austronesian family of languages divides into at least ten primary subgroups, of which nine are represented only in Taiwan, and this division is accepted by a number of the leading scholars in the field:

1. Atayalic (Taiwan)
2. East Formosan (Taiwan)
3. Puyuma (Taiwan)
4. Paiwan (Taiwan)
5. Rukai (Taiwan)
6. Tsouic (Taiwan)
7. Bunun (Taiwan)
8. Western Plains (Taiwan)
9. Northwest Formosan (Taiwan)
10. Malayo-Polynesian (extra-Formosan)

All Austronesian languages (AN) outside Taiwan (formerly known as *Formosa*) and the Botel Tobago Island off the southeast coast of Taiwan, belong to the

Malayo-Polynesian (MP) subgroup of AN, the largest one out of the ten subgroups, which includes all but about 25 members of the language family; Taiwan is usually regarded as the centre of spread of the AN languages.

Blust (ibid.) further says that the MP languages divide into two primary branches, namely Western Malayo-Polynesian (WMP) and Central-Eastern Malayo-Polynesian (CEMP). In WMP there are some 500–600 languages, reaching from Yami through the Philippines, western Micronesia, the Greater Sunda Islands of Indonesia (including Sulawesi), and mainland Southeast Asia to Madagascar; also two languages, namely Palauan and Chamorro, from western Micronesia are counted among this subgroup. As far as the Central-Eastern Malayo-Polynesian (CEMP) languages are concerned, they include nearly all AN languages of eastern Indonesia and the Pacific region. This subgroup is divided into two primary branches: Central Malayo-Polynesian (CMP), and Eastern Malayo-Polynesian (EMP). In the former branch there are around 120 languages and they are spoken in the Lesser Sunda Islands and the southern and central Moluccas of eastern Indonesia, whereas in the latter branch, further subdivided into South Halmahera-West New Guinea (SHWNG), and Oceanic (OC), there are nearly 500 languages. The SHWNG subgroup includes some 30–40 languages which are spoken in the northern Moluccas and adjacent parts of the north coast of the Bird's Head Peninsula of west New Guinea, whereas in the OC subgroup there are around 450 languages which are spoken in Polynesia, Melanesia east of the Mamberamo River in Papua, and Micronesia (exclusive of Palauan and Chamorro).

The Austronesian settlement of the vast Pacific Ocean, as Grey et al. (2011) note, is the greatest human migration in terms of the distance covered, and at the same time the most recent one, and in the literature there are basically two major hypotheses distinguished with respect to it. According to the first one, taking into account the so-called 'pulse–pause' scenario, the ancestral Austronesian society developed in Taiwan around 5500 years ago, and about 4000–4500 years ago a rapid expansion pulse took place across the Bashii channel into the Philippines, into Island Southeast Asia, along the coast of New Guinea, reaching Near Oceania by more or less 3000–3300 years ago. While travelling along this route, the Austronesians integrated with the existing populations in the region, especially in New Guinea, and innovated new technologies. Approximately 3000 years ago, having reached Western Polynesia (Fiji, Tonga and Samoa), the Austronesian expansion paused for some 1000–1500 years. Afterwards there was a second rapid expansion pulse which took Polynesian languages to New Zealand, Hawaii and Rapanui. The second hypothesis of the settlement of the Pacific, postulating the 'slow boat' scenario, suggests a much older origin in Island Southeast Asia on the basis of mitochondrial DNA lineages which suggest that Austronesian society must have developed about 13 000–17 000 years ago in an extensive network of socio-cultural exchange which took place in the Wal-

lacean region around Sulawesi and the Moluccas. This hypothesis assumes that at the end of the last ice-age the Sunda shelf submerged and flooded some areas in the Pacific, which in turn triggered a prolonged Austronesian expansion—north into the Philippines and Taiwan, and east into the Pacific. Moreover, since Austronesian genes and languages have a common history, it can be argued that this movement of people was paralleled by the spread of Austronesian languages across the past 6000 years, which started in island Southeast Asia during the Pleistocene era, continued through Melanesia, and then reached far into remote Pacific regions.

7.3 Loan words in Bahasa Indonesia

Blust (2013) observes that important external cultural and linguistic influences began to affect Austronesian speaking peoples around 2000 years ago in insular Southeast Asia, and the following historical order of appearance of these influences can be distinguished:

1. Indian
2. Chinese
3. Islamic
4. European, primarily:
   - Portuguese
   - Spanish
   - Dutch
   - English

As regards the Aautronesian speaking peoples of the Pacific, the external influences there have been both shorter in duration and more fragmentary in their distribution as compared with those of island Southeast Asia.

I will now move on to presenting a corpus of loan words in Indonesian which I gathered on the basis of Jones 2007 and such on-line dictionaries as www.sealang.net and www.kamus.net, and which contains the ones that are frequently used in everyday basic communication. The corpus is therefore useful for people who would like to quickly become proficient in Indonesian and gain a feeling of success in learning this language.

7.3.1 Sanskrit loans

Gonda (1975) notes that the presence of Indian religions in South-East Asia, including some Indonesian islands, was brought about by the commercial and cultural expansion of India in the first centuries of the Christian era. However, their spread was a gradual and mostly pacific process. Although the beginnings

of the Indian influence in Indonesia are shrouded in mystery, it is known that the Indian commercial men were accompanied, or followed, by adventurous noblemen or zealous Brahmans and Buddhist monks who were to settle in the new territories. According to Javanese legends and local traditions referring to the introduction of elements of Hinduism, the cultural hero Aji Saka is considered as the introducer of a new religion, social order, the script and the calendar, which mark the beginnings of the Indian era—in 78 AD. The Indian colonization of the Indonesian Archipelago also brought with itself the introduction of numerous Indian (mostly Sanskrit) loan words in the indigenous languages, well over 1000 in total. These loan words are mainly related to everyday activities and objects, religion, geography, family and army.

Bellow I enumerate some of the most common ones that are used on every day basis: *ada* 'abide', 'be', 'exist', 'being', 'am', 'there is/are/were', (inter.) 'are there?', 'presence', 'have', 'true'; *adalah* 'is', 'is the/a', 'was the/a', 'am', 'are'; *agama* 'faith', 'religion'; *aneka* 'diversely', 'varied'; *angkasa* 'space', 'sky'; *antara* 'about', 'among', 'between'; *arti* 'import', 'meaning', 'sense', 'to mean'; *atau* 'or'; *atma* 'life', 'soul', 'spirit'; *ayah* 'father', 'parent'; *baca* 'to read'; *bagai* 'like (sth)', 'as if'; *bagi* 'to divide'; *bagus* 'fine', 'good', 'lovely', 'cleanly', 'great'; *bahasa* 'language', 'tongue'; *bahaya* 'danger', 'hazard', 'dangerously'; *bangsa* 'folk', 'nation', 'race'; *barat* 'west', 'western'; *biasa* 'ordinary', 'simple', 'usual', 'plain', 'earthy', 'lay'; *bicara* 'talk', 'speak'; *budaya* 'culture'; *bumi* 'earth'; *busana* 'clothing'; *cakra* 'disc'; *candi* 'temple'; *cari* 'seek', 'search', 'look for'; *cinta* 'to love', 'to adore', 'love'; *cuci* 'wash', 'clean'; *dana* 'funds', 'purse', 'money'[3]; *daya* 'power', 'strength', 'potency'; *desa* 'village'; *dewa* 'deity', 'divinity', 'god'; *dosa* 'offence', 'sin'; *gajah* 'elephant'; *guru* 'instructor', 'teacher'; *istri* 'wife'; *jam* 'clock', 'hour', 'time', 'watch'; *jaya* 'glorious', 'triumphant'; *jiwa* 'soul', 'spirit', 'life'; *juta* 'million'; *kaca* 'glass' (cf. *kacamata* 'glasses'); *kali* 'river', 'time'; *karena* 'because', 'due to'; *keluarga* 'family', 'kindred'; *kepala* 'head', 'chief', 'capita'; *kerja* 'work', 'labour'; *kosakata* 'vocabulary'; *kota* 'town'; *kunci* 'key'; *mahasiswa* 'college student'; *manusia* 'human being'; *merdeka* 'free', 'freedom', 'independent'; *muda* 'early', 'young', 'green'; *mudah* 'easy'; *nama* 'name'; *pertama* 'initial', 'first'; *prakarya* 'artwork', 'handworks'; *pria* 'male', 'boy', 'man'; *punya* 'have', 'own'; *putra* 'son'; *putri* 'daughter'; *raga* 'body'; *raja* 'king', 'ruler', 'czar'; *rasa* 'feel', 'flavour', 'sense'; *sama* 'alike', 'same', 'even', 'equal'; *samudra* 'ocean'; *sastra* 'literature'; *sempurna* 'complete', 'infallible'; *suka* 'to like'; *surga* 'heaven', 'eden', 'nirvana'; *surya* 'the sun'; *tentara* 'army'; *udara* 'air', 'mid-air'; *usia* 'age'; *utama* 'main', 'prime', 'major'; *utara* 'north'; *wanita* 'female', 'lady', 'woman'; *wira* 'brave', 'hero'; *warta* 'news'.

Moreover, a number of affixes used in Indonesian are of Sanskrit origin; they are, for example, *antar-* 'between', *maha-* 'great', *pra-* 'proto'.

[3] The typical word for 'money' is *uang* in Indonesian, however.

7.3.2 Chinese loans

As regards the Chinese presence, Jones (2008) observes that there have been Chinese contacts with the Indonesian region since the earliest times and it is possible that the oldest attested Chinese loan word in an Indonesian language is *tahu* meaning 'bean curd' which is found in an Old Javanese inscription dating from the tenth century. However, as regards Malay, and thus Indonesian, most of the Chinese borrowings entered this language probably during the Chinese immigration between the years 1644–1912 AD, especially in the eighteenth and nineteenth century, attracted by the favourable conditions of the time of great European penetration into South-East Asia. As a result of this immigration, a substantial Chinese-speaking minority has been resident in Indonesia and Malaysia for more than a century, or so, and by the mid- 20th century the Chinese were the largest non-Indonesian ethnic group living in Indonesia or Malaysia. Nevertheless, relatively few Chinese loan words, deriving from different dialects, have entered Indonesian or Malay, although the potential for this was enormous, just like there has been very little Chinese cultural influence in other spheres, for example religion. The Chinese borrowings basically refer to food and drink, but also to other practical everyday matters.

Among the most popular ones are the following: *bakmie* 'meat noodles'; *bakso* 'dish consisting of meat-balls and noodles in soup'; *barongsai* 1. 'male lion', 2. 'lion-shaped puppet carried by someone inside it during Chinese New Year celebrations'; *kecap* 1. 'soy (bean) sauce', 'kechup', 2. 'empty talk, nonsense'; *kungfu* 'kung fu'; *lancia* 'rickshaw'; *lici* 'the litchi fruit' (Nephelium litchi); *mie* (or *mi*) 'noodles'; *mua* 1. 'eel', 2. 'spoiled', 'poorly behaved'; *soto* 1. 'a soup-like dish, usually served with lontong' 2. 'to make soto out of something'; *taifun* 'typhoon'; *teh* 'tea'; *toko* 'store', 'shop'.

7.3.3 Arabic and Persian loans

In Indonesian, there are also numerous loan words of Arabic origin, some 1000 in number. As Versteegh (2013) says, wherever Arabic-speaking traders or missionaries went, Arabic was a superimposed language, although not a socially dominant one. In Africa, for example, Arabic was widely used as a language of trade and often as a second language by people in their contacts with Arabic-speaking traders or with people speaking other languages. In some regions of Western Africa the language was an important lingua franca, even before Islam began to be spread, and served as the language of official correspondence between some West African states. From the 7th century AD onwards, it gradually also became the language of Islamic learning and in this way heavily influenced the indigenous languages. Trade winds also brought Arabic-speaking

people to India and the Indonesian Archipelago. The Islamic mission to South and South-East Asia was carried out mainly by Persian missionaries, who for their teaching used the local lingua francas, one of which was Malay and which began to acquire numerous words first of all of Arabic but also of Persian origin. Moreover, some of the indigenous scholars went to study in the holy cities of Islam, in which they often stayed for many years. This allowed them to gain sufficient proficiency to read and sometimes even write theological treatises in the Arabic language. When those scholars used their indigenous languages, like Malay or Urdu for this purpose, they tended to introduce into them large numbers of Arabic words. Campbell (1996) observes that the history of Islam in the region would suggest that the earliest Arabic borrowings must have occurred by the 13th century at the latest. However, it is possible that there is an even older source of loans, which were taken directly from Arab traders, who were passing through the Straits of Malacca, past the east coast of Malaya and on to China in earlier times. It is highly probable that many of the Arabic loans reached Malay from Persia via India along with the Arabic script. Apart from that, there has been long direct contact with the Arab World, related to religious pilgrimage, study and commerce. It needs to be added that Arabic borrowing is still going on in the present day and it is estimated that in Malay, and thus Indonesian, there are some 1000 words of Arabic origin (including Persian loans), which, as Jones (1984; cited in Campbell 1996) notes, represent various semantic fields, among which are Islamic religion, philosophy, politics, military, trade, botany, zoology, anatomy, medicine, dates, and education.

Below is a list of the most popular Arabic loan words, followed by some Persian ones: *akhir* 'finish', 'end', 'close'; *alam* 'nature', 'natural', 'realm'; *Allah* 'God'; *aman* 'safe', 'secure'; *asal* 'ancestry', 'genesis', 'native', 'origin'; *asli* 'authentic', 'indigenous', 'native to'; *awal* 'start', 'initial', 'early'; *berkat* 'blessing', 'thanks to'; *daftar* 'register', 'table', 'list', 'schedule'; *dakwah* 'propaganda', 'sermon'; *dunia* 'earth', 'realm', 'world'; *fakir* 'pauper'; *hadiah* 'award', 'bounty', 'gift', 'prize', 'reward'; *haram* 'anathema', 'illegitimate'; *hayati* 'vital', 'vivid', 'biologic'; *hewan* 'animal'; *ijazah* 'certificate', 'diploma'; *ikhlas* 'sincere', 'whole' 'heartedly'; *istirahat* 'break', 'pause', 'rest', 'take a break'; *jadwal* 'list', 'schedule', 'timetable'; *jawab* 'answer'; *Jumat* 'Friday'; *kabar* 'news', 'tidings', 'dispatch'; *kafir* 'heathen', 'unbeliever', 'disbeliever'; *Kamis* 'Thursday'; *kamus* 'dictionary', 'lexicon'; *kertas* 'paper', 'parchement'; *kitab* 'book', 'religious book'; *korban* 'sacrifice', 'scapegoat', 'toll', 'victim'; *kuliah* 'lecture', 'college'; *kursi* 'chair', 'seat'; *maaf* 'perdon', 'apologise'; *malaikat* 'angel'; *masalah* 'problem', 'trouble'; *masjid* 'mosque'; *miskin* 'poor', 'destitute', 'needy'; *mungkin* 'possible', 'possibly', 'probable', 'probably', 'may be', 'might be', 'is probably'; *musim* 'season', 'spell'; *nabi* 'prophet'; *nasihat* 'exhortation', 'advices', 'of councel'; *paham* 'credo', 'to understand'; *pikir* 'think'; *Rabu* 'Wednesday'; *rahim* 'womb', 'uterus'; *rahmat* 'mercy', 'blessing'; *rasul* 'apostle', 'man of God', 'prophet'; *saat* 'moment', 'occasion', 'while', 'at the moment';

Sabtu 'Saturday'; *sabun* 'soap'; *salju* 'snow', 'to snow'; *sehat* 'healthy', 'well', 'sane', 'healthily'; *selamat* 'good luck', 'safe', 'unhurt'; *Selesa* 'Tuesday'; *Senin* 'Monday'; *serikat* 'union'; *surat* 'letter', 'mail', 'note'; *sultan* 'sultan'; *terjemah* 'to translate'; *umur* 'age', 'life', 'lifespan'; *wajah* 'face', 'visage', 'face of'; *waktu* 'moment', 'period', 'time', 'season', 'while'; *wilayah* 'region', 'territory'; *yakin* 'sure', 'confident', 'assured', 'convinced of'; *zaitun* 'olive'; *zakat* 'alms'; *zaman* 'age', 'era', 'time'; *ziarah* 'pilgrimage'. Some of the Persian loans are *anggur* 'wine', 'jobless'; *bandar* 'seaport'; *dewan* 'council', 'senate', 'staff', 'chamber', 'councillor'; *gandum* 'rye', 'wheat'; *kismis* 'currant', 'raisin'; *medan* 'domain'; *pasar* 'market', 'emporium'; *rubah* 'fox'.

7.3.4 Portuguese loans

The Portuguese, as Dalton (1995) notes, were the first Europeans to enter Indonesia. They started arriving from about the year 1512 and their era lasted for some 150 years. The Portuguese presence in the archipelago was basically related to commercial activity (mostly spice trade), combined with missionary one, and did not involve territorial expansion. Nevertheless this period was of small significance from the point of view of economy and it had little effect on the great intra-Asian trade artery, which stretched from Arabia to Nagasaki. Forshee (2006) observes that due to the fact that the western islands of Java and Sumatra were mostly Islamic by the 16th century, and in Bali a strong Hindu culture flourished, Portuguese settlers and missionaries met with less resistance in infiltrating animist areas of eastern Indonesia, namely Flores, Timor and Maluku. Moreover, since the European ships entering the archipelago were predominantly war galleons, the foreigners conquered and maintained control of ports by means of experience in naval warfare, superior firepower, and sheer aggressiveness. The Portuguese presence in Maluku was violent, in the spirit of European mediaeval invasive Crusaders. According to Forshee (ibid.), contrary to what Dalton (1995) says above, the colonists were rather interested in looting and gaining personal wealth than in trading and therefore their demise in Maluku was the result of the hatred of the people, whom they were trying to colonize. Dalton (1995) sees the beginning of Portuguese decline in Indonesia in the year 1570, in which the Portuguese, hoping to gain favour with his successor, murdered the Sultan of Ternate. The indigenous inhabitants, however, revolted against the Portuguese and threw them off the island. The sun set permanently on Portuguese possessions in the region in 1974, when they decolonized East Timor; the Revolutionary Front for an Independent East Timor (Fretilin) declared independence in 1975. The Portuguese language was the lingua franca of the Indonesian archipelago in the 16th century, which fact had a strong impact on the indigenous languages, including Malay, which later on became Indonesian, and Tetum (the co-official

language of East Timor aside Portuguese). In present-day Indonesian there are a few hundred Portuguese loan words, predominantly related to the Catholic religion, trade, household, clothing, food and music.

Below are some of the most commonly used ones: *armada* 'fleet'; *baret* 'barrette'; *Belanda* 'Holland'; *bendera* 'flag'; *beranda* 'verandah'; *bola* 'ball'; *boneka* 'doll'; *dansa* 'dance'; *garpu* 'fork'; *gereja* 'church'; *gratis* 'free'; *jendela* 'window'; *kanal* 'channel'; *keju* 'cheese'; *kemeja* 'shirt'; *kereta* 'cart', 'train'; *kredo* 'creed'; *lelang* 'auction'; *lemari* 'closet'; *meja* 'table'; *mentega* 'butter'; *Minggu* 'Sunday'; *misa* 'mass'; *natal* 'Christmas'; *pesiar* 'cruise', 'excursion'; *pesta* 'party'; *pigura* 'picture', 'figure'; *pompa* 'pump'; *roda* 'wheel'; *saku* 'pocket', 'bag'; *santo* 'saint'; *sekolah* 'school'; *sepatu* 'shoe'; *sepakbola* 'footbal'; *serdadu* 'soldier'; *tenda* 'tent'; *terigu* 'wheat'; *tinta* 'ink'; *tolol* 'fool', 'stupid'; *tukar* 'exchange'.

7.3.5 Dutch loans

Forshee (2006) says that the Banda Islands of Maluku started to draw more and more spice-seeking Europeans, which shortly afterwards escalated into a spice-race, a furiously competitive marathon for controlling one of the world's smallest island groups attracting more ships not only from Portugal but also from Spain, England, Denmark and Holland; the Dutch presence, however, was probably the most influential one in Indonesia. The Dutch East India Company (i.e. the VOC) started its trade in Indonesia in the 16th century, some 87 years after the Portuguese. Dalton (1995) says that the VOC, initially only interested in the Maluku Spice Islands, first entered Indonesia at Banten in 1596 with only four ships, and later on more ships followed. The company, however, went bankrupt in 1799 and it was replaced by institutionalized imperialism characterized by a huge bureaucracy of colonial civil servants. In this way the commercial enterprise evolved into a colonial empire managed by the Dutch government. Forshee (ibid.) says that Holland, having ousted the Portuguese, constructed a colonial empire for over 300 years and the islands became the Dutch East Indies. He adds that the colonists exploited the indigenous population in multiple ways: land seizure, unpaid plantation labour, exacting taxes and inflicting severe punishments. Nevertheless, at the same time the colonists introduced new technologies and materials to Indonesia, facilitated world exposure to Indonesian textile trades, dyes, and other arts, and moreover provided many elite Indonesians with Dutch political ideas and educations, as well as introduced the Protestant religion in the occupied territories. During the early 19th century, for a short time, the British, who at the start of the 17th century became fierce enemies to Holland over the spice trade in the region, took command of Indonesian ports, but the Dutch managed to regain control and remained the dominant colonial power in Indonesia until the Second World War. Nevertheless, by the 1920s, students

across Indonesia began organizing youth groups against the Dutch, and in 1926, during the First Youth Congress in Batavia, they voted to unite Indonesia as one nation, choosing Malay as its language, and a red-and-white flag[4] as their symbol, which eventually became the banner of Indonesia.

As can be expected, more than three hundred years of Dutch colonial rule must have also significantly influenced the linguistic situation in the archipelago. Adelaar (2005) observes that the Dutch language left many loan words not only in Indonesian and some vernacular Indonesian languages, but also in Malaysian Malay; they are predominantly related to administration, government, technology, education, transport, church, calendar, commerce, and the like. However, since Indonesian independence, the Indonesian Language Centre has made a strong effort to replace words of Dutch origin by means of neologisms based on inherited Malay, Sanskrit, Arabic and Old Javanese lexicon. Due to such policy, numerous Dutch loan words disappeared from Indonesian, with only some of them persisting in non-standard forms of Malay and in other vernacular languages. It is estimated that in Indonesian there are as many as around 10 000 words that arrived in it via Dutch, although most of them have vernacular equivalents.

Here is a list of some of the most commonly used Dutch words in Indonesian: *administrasi* 'administration'; *advokat* 'lawyer'; *Augustus* 'August'; *aktual* 'actual'; *aliansi* 'alliance'; *amnesti* 'amnesty'; *antic* 'antique'; *apartemen* 'apartment'; *apotek* 'pharmacy'; *April* 'April'; *arbei* 'strawberry'; *artikel* 'article'; *arloji* 'a watch'; *ban* 'tire'; *bandit* 'bandit'; *baterai* 'battery'; *begel* 'bracket'; *bioskop* 'cinema'; *bis* 'bus'; *bon* 'receipt'; *buku* 'book'; *cokelat* 'chocolate'; *debat* 'debate'; *departemen* 'department'; *Desember* 'December'; *diskusi* 'discussion'; *dokter* 'doctor'; *egois* 'egoist'; *ember* 'bucket'; *engsel* 'hinges'; *Eropa* 'Europe'; *faktur* 'invoice'; *fantastik* 'fantastic'; *Februari* 'February'; *gang* 'alley'; *gorden* 'curtain'; *gubernur* 'governor'; *halo* 'hello'; *handuk* 'towel'; *halte* 'stop'; *halte bus* 'bus stop'; *helem* 'helmet'; *hipotek* 'mortgage'; *ide* 'idea', *identik* 'identical'; *ilusi* 'illusion'; *imun* 'immune'; *infenteri* 'infantry'; *informasi* 'information'; *insinyur* 'engineer'; *institut* 'institute'; *intim* 'intimate'; *Januari* 'January'; *jas* 'coat'; *Juli* 'July'; *Juni* 'June'; *jus* 'juice'; *kabel* 'cable'; *kamar* 'room'; *kantor* 'office'; *karakter* 'character'; *kartu* 'card'; *katun* 'cotton'; *kelas* 'class'; *keran* 'faucet'; *kol* 'cabbage'; *kolega* 'colleague'; *komandan* 'commander'; *komentar* 'comment'; *komersil* 'commercial'; *kondisi* 'condition'; *kongres* 'congress'; *kopi* 'coffee'; *kopling* 'clutch'; *koper/-or* 'suitcase'; *kor* 'choir'; *karting* 'discount'; *korup* 'corrupt'; *korupsi* 'corruption'; *kuitansi* 'receipt'; *kulkas* 'refrigerator'; *kursus* 'course'; *lampu* 'lamp', 'light'; *lisensi* 'licence'; *loket* 'ticket window'; *mantel* 'coat'; *Maret* 'March'; *mebel* 'furniture'; *Mei* 'May'; *mesin* 'machine', 'engine'; *migrasi* 'migration'; *misi* 'mission'; *mobil* 'car'; *montir*

[4] Similar to the Polish white-and-red national flag, only with the colours arranged the other way round.

'mechanic'; *motif* 'motif', 'pattern', 'motive'; *motor* 'motocycle'; *nomer* 'number'; *nol* 'zero'; *November* 'November'; *Oktober* 'October'; *otomatis* 'automatic'; *pabrik* 'factory'; *parker* 'parking'; *perlemen* 'parliament'; *paroki* 'parish'; *pastor* 'pastor'; *pavilyun* 'pavilion'; *pensil* 'pencil'; *permak* 'alter'; *permisi* 'excuse me'; *peron* 'railway platform'; *pers* 'press'; *persik* 'peach'; *presis* 'precise', 'same'; *perseneling* 'gear'; *polisi* 'police'; *potlot* 'pencil'; *potret* 'portrait'; *prinsip* 'principle'; *proyek* 'project'; *redaksi* 'editorial office'; *rekening* 'account'; *rem* 'brake'; *resep* 'recipe'; *resiko* 'risk'; *rokok/merokok* 'to smoke'; *satelit* 'satellite'; *saus* 'sauce'; *segel* 'seal'; *sekop* 'shovel'; *sekrup* 'screw'; *seksi* 'section'; *selang* 'hose'; *September* 'September'; *serius* 'serious'; *sertifikat* 'certificate'; *setrum* 'electric current'; *sinterklas* 'Santa Claus'; *sipir* 'warden'; *solusi* 'solution'; *spanduk* 'banner'; *standar* 'standard'; *stasiun* 'bus/train station'; *stopkontak* 'socket'; *struktur* 'structure'; *suster* 'nun, nurse'; *susteran* 'convent'; *tang* 'pliers'; *tas* 'bag'; *tekel* 'floor tile'; *tehnologi* 'technology'; *telepon/telefon* 'telephone'; *televisi* 'television'; *tema* 'theme'; *terompet* 'trumpet'; *teori* 'theory'; *tomat* 'tomato', 'ketchup'; *topik* 'topic'; *variabel* 'variable'; *vas* 'vase'; *wortel* 'carrot'.

7.3.6 Other loans

Apart from the languages mentioned above (Sanskrit, Chinese, Arabic, Persian, Portuguese, and Dutch), a number of other languages contributed to the shaping of the National Language of Indonesia. Some of Indonesian loan words derive from Tamil, a Dravidain language, (e.g. *gula* 'sugar'; *kapal* 'boat'; *nelayan* 'fisherman'; *pelbagai* 'various'; *teman* 'friend'), from Hindi (e.g. *roti* 'bread'; *cap* 'stamp', 'seal'; *capal* 'sandals with leather soles'; *topi* 'hat'), from French (e.g. *mayones* 'mayonnaise'; *sepeda* 'bicycle'), and from a number of Austronesian languages, basically from Javanese (e.g. *ganteng* 'hansome', 'good-looking'; *manut* 'obey', 'follow', 'obedient', 'yes-man'; *tembang* 'sung or recited Javanese, Madurese or Sundanese poetry'; *getol* 'industrious', 'hard-working', 'diligent'), but also, to a lesser extent from Sundanese, Batawi, and Balinese. Moreover, due to globalization, it is more and more popular among speakers of Indonesian to use English-based vocabulary items, such as *internet* 'internet'; *komputer* 'computer'; *diskon* 'discount'; *radar* 'radar'; *berbisnis* 'business'; *monitor* 'monitor'; *sistim* 'system', and a number of others. At the same time, most of the foreign borrowings have Indonesian equivalents, though, oftentimes coined in order to replace them. But among the newly coined words frequently there are words which also happen to be borrowings, as, for example, in *mesin berhitung* 'komputer', the word *mesin* is of Dutch origin.

7.4 Some evident changes experienced by loan words in Indonesian

It is worth mentioning that in the process of borrowing of foreign words, the Indonesian language adapted them to the requirements of its articulatory basis which led to the occurrence of certain observable phonological changes, the most outstanding of which I present below relying on the corpus presented above:

1. Loss of aspiration. For example: Indonesian *ada* 'abide, be, exist, being, am, there is/are/were, are there?, presence, have, true' from Sanskrit *ādhā* 'to keep, preserve, appropriate to one's self, hold, possess, take'. Indonesian *bumi* 'earth' from Sanskrit *bhūmi* 'the earth, soil, ground, a territory, country, district'. Indonesian *toko* 'store', 'shop' from Chinese *tho-kho*.
2. Loss of vowel length. For example: Indonesian *dunia* 'earth, realm, world' from Arabic *dunyā* 'minimum, minimal, lower; world, low'. Indonesian *fakir* 'pauper' from Arabic *faqīr* 'poor'. Indonesian *kitab* 'book, religious book' from Arabic *kitāb* 'book', Indonesian *ada* 'abide, be, exist, being, am, there is/are/were, are there?, presence, have, true' from Sanskrit *ādhā* 'to keep, preserve, appropriate to one's self, hold, possess, take'. Indonesian *raja* 'king, ruler, czar' from Sankrit *rāja* 'a king, prince'. Indonesian *sabun* 'soap' from Arabic *ṣābūn* 'soap'. Indonesian *faktur* 'invoice' from Dutch *faktuur*. Indonesian *kartu* 'card' from Dutch *kaard*. Indonesian *struktur* 'structure' from Dutch *structuur*.
3. Change of initial /a/ into /e/. For example: Indonesian *selamat* 'good luck, safe, unhurt' from Arabic *salāma* 'safety, integrity, safe'. Indonesian *berkat* 'blessing, thanks to' from بَرَكَة baraka 'pool, pond, pudle, lake; blessing'. Indonesian *bendera* 'flag' from Portuguese *bandeira*. Indonesian *jendela* 'window' from Portuguese *janela*.
4. Change of initial /f/ into /p/. For example: Indonesian *garpu* 'fork' from Portuguese *garfo*. Indonesian *pigura* 'picture, figure' from Portuguese *figura*. Indonesian *pikir* 'to think' from Arabic *fikr* 'a thought'. Indonesian *paham* 'credo; to understand' from Arabic *fahm* 'understand, figure out'. Indonesian *pabrik* 'factory' from Dutch *fabriek*.
5. Loss of initial /h/. For example: Indonesian *arloji* 'a watch' from Dutch *horloge*. Indonesian *engsel* 'hinges' from Dutch *hengsel*. However the initial /h/ is preserved in some words, such as Indonesian *handuk* 'towel' from Dutch *handdoek* or Indonesian *halte* 'stop' from Dutch *halte*.
6. Addition of certain vowels. For example: Indonesian *wajah* 'face, visage, face of' from Arabic *wajh* 'face'. Indonesian *Sabtu* 'Saturday' from Arabic *as-sabt* 'Saturday, Sabbath'. Indonesian *buku* 'book' from Dutch *boek*. Indonesian *kartu* 'card' from Dutch *kaard*. Indonesian *lampu* 'lamp, light' from Dutch *lamp*.

Apart from phonological changes, some loan words also experienced semantic changes, like in Indonesian *ayah* 'father, parent' from Sanskrit *ārya* 'man' or category changes observable in Indonesian *suka* 'to like' from Sanskrit *sukha*

'pleasant, comfortable, happy, prosperous' or in Indonesian *pikir* 'to think' from Arabic *fikr* 'a thought'.

7.5 Conclusion

As Hallen (1999) notes, Indonesian and Malaysian derive from the same root of language—Malay—and before 1928 the two were basically the same language called Malay, which had been used in Indonesia not only in the government, law, business, etc., but also in the educational system from the elementary to the university level. This language turned into an official language and now functions under the name *Bahasa Indonesia* or *Bahasa Nacional*. However, before it became a modern language, it underwent several developmental process, the most influential of which was its contact with other languages, which influenced its language system phonologically and grammatically, but first of all lexically. When one looks at its history, one will discern traces of Indian, Chinese, Islamic, Portuguese and Dutch influences; whereas the Hindus and Arabs dominated culturally, the rest of the foreign powers dominated politically. Each nation left a profound and lasting impression on Indonesian, the Dutch and the Japanese probably having the greatest impact on its development

The lists of loan words presented above are far from being complete, as only the most common ones, and perhaps the most significant ones from the point of view of basic communication in everyday situations, have been included there; they were subjectively selected from Jones 2007 and on-line dictionaries: www.sealang.net and www.kamus.net. Getting acquainted with them can serve as a good starting point in the adventure with Bahasa Indonesia, as they will greatly facilitate its learning and one will have the sensation that one already knows a great deal of it. It is also helpful to notice the regular changes, especially phonological, that occurred in many loan words as they were adapted to the requirements of the Indonesian articulatory basis. Indonesian is a combination of simple autochthonous morpho-syntax with a huge number of core vocabulary items deriving from several non-Austronesian languages, also including genetically unrelated ones. It successfully amalgamates both indigenous and non-indigenous features. Since languages are normally assigned to given language families on the basis of their morpho-syntax, Indonesian is generally classified as an Austronesian language, but when one takes a closer look at its core vocabulary items, one will easily see that they rather bring it closer to Indo-European and Afro-Asiatic languages. Therefore, to a person acquainted with these languages, Indonesian, although distant geographically and seemingly exotic, not only looks familiar but also is perhaps the easiest natural languages to learn, if not the easiest one, in the world.

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